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L I F E and D E A T H

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Mr. *J O H N J A N E W A Y*,

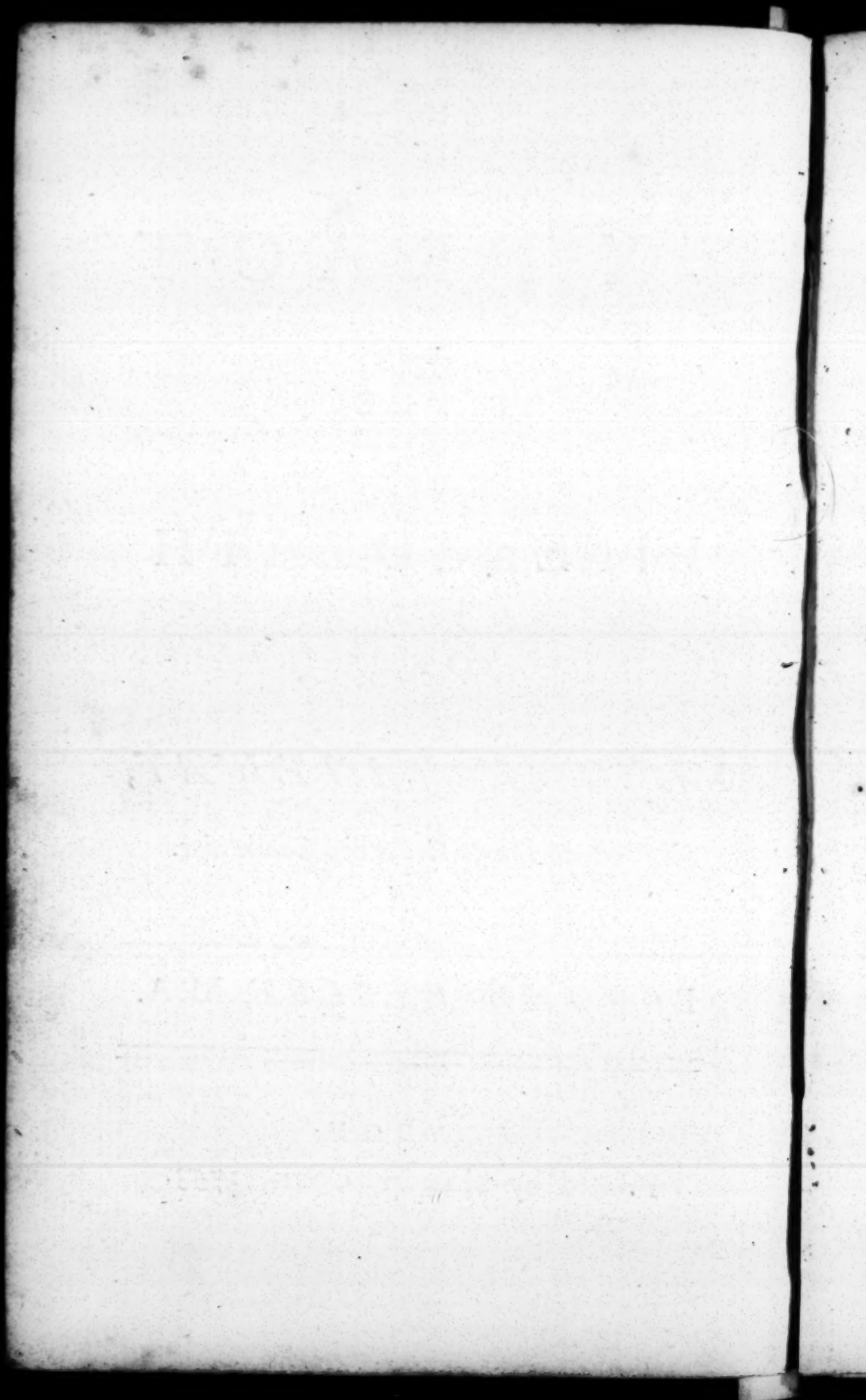
Fellow of King's-College in Cambridge.

By *J O H N W E S L E Y*, M.A.

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RESEARCH CENTRE



An Extract of the Life and Death of Mr. John Janeway.

C H A P. I.

*An Account of him from his Childhood, to the
Seventeenth Year of his Age.*

MR. John Janeway was born in the Year 1633. October 27. of religious Parents, in Tylly in the County of Hertford. He soon gave his Parents the Hope of much Comfort, and the Symptoms of something more than ordinary quickly appeared in him, so that some who saw this Child, much feared that his Life would be but *short*; others hoped that God had some Work to do by or for him; he shewed that neither of them were mistaken in their Conjecture concerning him. He soon out-ran his Superiours for Age, in *Learning*. And it was thought by no incompetent Judges, that for Pregnancy of *Wit*, Solidity of *Judgment*, and the Greatness of his *Memory*, he had no *Superiours*, and few *Equals*, considering his Age and Education.

He was initiated in the *Latin Tongue* by his *Father*; afterwards he was brought up at St. Paul's School in *London*, where he made a considerable Proficiency in *Latin* and *Greek*. When he was about eleven Years old he took a great Fancy to *Arithmetic* and the *Hebrew Tongue*.

About this Time his Parents removing into a little Village called *Aspoden*, had the Opportunity of having their Son instructed by a learned Neighbour, who was pleased to count it a Diversion, to read *Mathe-*
maticks to him, being then about twelve Years old;

and he made such Progreſs in thoſe Studies, that he read *Oughtred* with Underſtanding, before he was thirteen Years old. A Perſon of Quality, hearing of the admirable Proficiency of this Boy, ſent for him up to *London*, and kept him with him for ſome Time, to read *Mathematicks* to him. That which made him the more to be admired was, That he did what he did with the greateſt Facility. He had no ſmall Skill in Muſick and other Concomitants of the *Mathematicks*.

In the Year 1646, he was choſen by Mr. *Rous*, the Provost of *Eaton* College, one of the Foundation of that School. Where he gave no unfuitable Returns to the high Expectation that was conceived of him.

After a little Continuance at *Eaton*, he obtained Leave of his Maſter to go to *Oxford*, to perfect himſelf in the Study of *Mathematicks*, where being with Dr. *Ward*, one of the Profeſſors of the Univerſity, he attained to a ſtrange Exactneſs in that Study, nothing being within the Reach of a Man but he would undertake and graſp. The Doctor looked upon him as one of the *Wonders of his Age*; loved him dearly, and could for ſome Time after his *Death* ſcarce mention his Name without *Tears*. When he had ſpent about a Quarter of a Year with Dr. *Ward* at *Oxford*, he was commanded to return to *Eaton*, where he ſoon gave Proof of his Improvement of his Time while he was *abſent*, by calculating the Eclipſes for many Years before-hand; ſo that by this Time he had many *Eyes* upon him as the Glory of the School. Yet he did not diſcover the leaſt Affectation or Self-conceit, neither did any diſcernible Pride attend theſe Excellencies. So that every one took more Notice of his *Parts* than himſelf.

At about ſeventeen Years old he was choſe to *King's College* in *Cambridge*; at which Time the Electors did even contend for the Patronage of this *Scholar*. He was choſen firſt that Year, and an elder Brother of his in the ſixth Place; but he was very willing to change Places with his elder Brother, letting him have the firſt, and thankfully accepting of the ſixth Place.

Befides

Besides his great Learning, and many other Ornaments of Nature, his Deportment was so sweet and lovely, his Demeanour so courteous and obliging, that many of them who had little Kindness for Morality, much less for Grace, could not but speak well of him. His great Wisdom and Learning did even command Respect: He had an excellent Power over his Passions, and was in a great Measure free from the Vice, which usually attends such an Age and Place.

But all this while he understood little of the Worth of Christ, and his own Soul; he studied indeed the Heavens, and knew the Motion of the Sun, Moon, and Stars, but he thought little of God, who made these Things; or of his own Heart. He did not as yet much busy himself in the serious Observation of the wandering of his Spirit; the Creature had not yet led him to the Creator; he was still too ready to take up with mere Speculation. But God, when he was about eighteen Years old, shone in upon his Soul with Power; and convinced him what a poor Thing it was to know so much of the Heavens and never come there. And that the greatest Knowledge in the World without Christ, was but an empty dry Business. He began now to be of *Anaxagoras's* Mind, That his Work upon Earth, was to study Heaven and to get thither, and that except a Man might be admitted to greater Preferment than this World can bestow, it was not worth the while to be born.

C H A P. II.

*Of his Conversion and Carriage when Fellow
of the College.*

THE great Work of *Conversion*, was not carried on upon his Soul, in that dreadful Manner, that it is upon some, but the Lord was pleased, sweetly to unlock his Heart, by the exemplary Life, and heavenly Discourse of a young Man in the

College, he quickly made an Attempt upon this young Man, and the Spirit of God set home his Counsels with such Power, that they proved effectual, for his awakening; being accompanied with the preaching of Dr. *Hill*, and Dr. *Arrowsmith*, together with the reading Mr. *Baxter's Saint's Everlasting Rest*.

Now a mighty Alteration might be discerned in him. He began not to taste so much Sweetness in those Kind of Studies, which he so greedily imploy'd himself in formerly. He began to pity them who were curious in their Enquiries after every thing, but that which is most needful to be known, *Christ*, and *themselves*; and that which sometimes was his Gain he now counted Loss for *Christ*. Not that he looked upon human Learning as useless: But when fixed below Christ and not improved for Christ; he look'd upon Wisdom as Folly, and Learning as Madness, and that which would make one more like the Devil, and more fit for his Service.

Mr. *Janeway* now considered how he might best improve what he did already know, and turn all his Studies into the right Channel: Grace did not take him off from, but made him more diligent and spiritual in his Study. And now Christ was at the End and Bottom of every thing: How did he contrive how he might most express his Love and Thankfulness to him who had brought him out of Darkness into his marvellous Light! To this End he sent up and down Packets of divine Letters, in which, he did discourse so substantially and experimentally of the great Things of God, that it would not at all have unbecome some gray Head to have owned what he wrote.

He was not a little like young *Elibu*, in whose Words he used to excuse his Freedom with Persons of Years, whose Souls he dearly pitied. He said, *Days should speak, and Multitude of Years should teach Wisdom; but there is a Spirit in a Man, and the Inspiration of the Almighty giveth them Understanding; I am full of Matter, the Spirit within me constraineth me: Behold my Belly is as Wine which hath no Vent, it is ready to burst like*

like new Bottles, I will speak that I may be refreshed.
 O then how sweet was the Savour of his Graces !
 He could not but speak the Things which he had
 seen and heard, , and even invite all the World to
 taste and see how good the Lord was.

He began first with his Relations, begging and
 wooing them to think of their immortal Souls, and
 to lay in speedy Provisions for a Death-bed and
 Eternity. With what Compassion did he plead the
 Cause of Christ with their Souls ? What pathetick
 Expressions did he use, what vehement Expostulati-
 ons, how frequent, how particular in his Applicati-
 ons to them ! With what Gravity and Majesty would
 he speak of the Mysteries of the Gospel.

When he was about twenty Years old, he was
 made Fellow of the College, which did not a little
 advance those noble Projects which he had for the
 promoting the Interest of the *Lord Christ*. Then how
 sweetly would he insinuate into the young ones, desi-
 ring to carry as many of them as possibly he could
 along with him to Heaven : Many Attempts he made
 upon some of the same House, that he might season
 them with Grace, and animate, and encourage those
 who were *looking towards Heaven*. And as for his
 own Relations, never was there a more compassionate
 and tender-hearted Brother. How many pathetical
 Letters did he send to them ! And how did he follow
 them with *Prayers* and *Tears*.

Read what his Heart was, in the following Lines.

‘ Distance of Place cannot at all lessen that natural
 ‘ Bond whereby we are conjoined in Blood, neither
 ‘ ought to lessen that of Love. Nay, where true
 ‘ Love is, it cannot ; for Love towards you I can
 ‘ only say this, That I feel it better than I can ex-
 ‘ press it : But Love felt and not expressed is little
 ‘ worth. I therefore desire to make my Love mani-
 ‘ fest in the best Way I can. Let us look upon one an-
 ‘ other not as Brethren only, but as Members of the
 ‘ same Body whereof Christ is the Head. Let us
 ‘ therefore breathe and hunger after Him so that our
 ‘ close Knot may meet in Christ : If we are in Christ
 ‘ and

and Christ in us, then we shall be one with one another. This I know, you cannot complain for Want of Instruction, God hath not been to us a dry Wilderness; you have had Line upon Line, and Precept upon Precept; he hath planted you by the Rivers of Water; It is the Lord alone indeed who maketh fruitful, but yet we are not to stand still and do nothing. There is a Crown worth looking for; seek therefore, and that earnestly. Oh! seek by continual Prayer, keep your Soul in a praying Frame, this is a great and necessary Duty; nay, a high and precious Privilege. If thou canst say nothing, come and lay thyself in an humble Manner before the Lord. You may believe me, for I have experienced what I say. There is more Sweetness in one Glimpse of God's Love, than in all that the World can afford. Oh! do but try; Oh! taste and see how good the Lord is. Get into a Corner and throw yourself down before the Lord, and beg of God to make you sensible of your lost State by Nature, and of the Excellency and Necessity of Christ. Say, Lord give me a broken Heart, soften and melt me. Any Thing in the World, so I may be but enabled to value Christ, and be perswaded to accept of him, as he is tendered in the Gospel. O that I may be delivered from the Wrath to come! Oh! a Blessing for me, even for me! And resolve not to be content till the Lord have in some Measure answered you. Oh! my Bowels yearn towards you. Oh! that you did but know with what Affection I write now unto you, and what Prayers and Tears are mingled with these Lines! The Lord set these Things home, and give you an Heart to apply them to yourself. The Lord bless all the Means that you enjoy, for his Blessing is all in all. Give me Leave to deal plainly, and to come yet a little closer to you, for I love your Soul so well, that I cannot bear the Thoughts of the Loss of it. Know this, that except a Man be born again, he cannot enter into the Kingdom of Heaven: God's Favour is not to be recovered without it

' it. This new Birth hath its Foundation laid in a
 ' Sense of Sin and a godly Sorrow for it, and a Heart
 ' set against it; without this there can be no Salva-
 ' tion. Look well about you, and see into yourself,
 ' and thou wilt see that thou art at Hell's Mouth
 ' without this first Step, and nothing but Free Grace
 ' and pure Mercy is between you and the State of the
 ' Devils. The Lord deliver us from a secure careless
 ' Heart! How darest thou lie down in Security? Oh!
 ' look about for your Soul's Sake. What shall I say,
 ' what shall I do to awaken your poor Soul! I say
 ' again, without Repentance there is no Remission;
 ' and Repentance itself may lose its Labour, if it be
 ' not in the right Manner. Tears and Groans, and
 ' Prayers will not do without Christ. Most when
 ' they are convinced of Sin, and are under Fears of
 ' Hell, reform something, and thus the Wound is
 ' healed, and by this Thousands fall short of Heaven.
 ' For if we be not brought off from ourselves, from
 ' our Righteousness as well as our Sins, we are never
 ' like to be saved. We must see an absolute Need of
 ' Christ, and give ourselves up to him, and count all
 ' but Dung and Dross in Comparison of Christ's Righ-
 ' teousness. Look therefore for Mercy only in Christ,
 ' for his Sake rely upon God's Mercy. The Terms
 ' of the Gospel are, Repent and Believe; gracious
 ' Terms! Mercy for fetching, nay, Mercy for desi-
 ' ring, nay, for nothing but receiving. Dost thou
 ' desire Mercy and Grace? I know thou dost. Even
 ' this is the Gift of God to desire, hunger after Christ;
 ' let Desires put you upon Endeavour, the Work it-
 ' self is sweet; yea, Repentance and Mourning itself
 ' hath more Sweetness in it, than all the World's Com-
 ' forts. Upon Repentance and Believing comes Jus-
 ' tification, after this Sanctification, by the Spirit
 ' dwelling in us. By this we come to be the Children
 ' of God, to be made Partakers of the Divine Na-
 ' ture, to lead new Lives, to have a Suitableness to
 ' God: It is unworthy a Christian to have such a
 ' narrow Spirit as not to act for Christ with all one's
 ' Heart, and Soul and Strength. Be not ashamed of
 ' Christ,

• Christ, be not afraid of the Frowns and Scoffs of
 • the Wicked. Be sure to keep a Conscience void of
 • Offence, and by no means yeild to any known Sin;
 • be much in Prayer, in secret Prayer, and in reading
 • the Scriptures. Therein are laid up the glorious
 • Mysteries which are hid from many Eyes. My
 • greatest Desire is, that God would work his own
 • great Work in you. I desire to see you not as for-
 • merly, but that the Lord would make me an Instru-
 • ment of your Soul's Good, for which I greatly
 • long.'

C H A P. III.

His great Love to Prayer.

HE was mighty in Prayer, and his Spirit was
 oftentimes so transported in it, that he forgot
 the Weakness of his own Body and of others Spirits.
 Indeed the Acquaintance that he had with God was so
 sweet, and his Converse with him so frequent, that
 when he was engaged in Duty, he scarce knew how
 to leave that which was so delightful to his Spirit.
 His constant Course for some Years was this. He
 prayed at least three Times a Day in secret, some-
 times seven Times, twice a Day in the Family or
 College. And he found the Sweetness of it beyond
 Imagination, and enjoyed wonderful Communion
 with God. He could say by Experience, That the
 Ways of Wisdom were Ways of Pleasantness, and all
 her Paths Peace. He knew what it was to wrestle
 with God, and he could scarce come off his Knees
 without his Father's Blessing. He was used to con-
 verse with God, with a *bold Familiarity* as a Friend,
 and would upon all Occasions run to him for Advice,
 and had many strange and immediate *Answers* of
 Prayer. One of which I think it not impertinent to
 give an Account of.

His

His Honour'd Father, Mr. *William Janeway*, Minister of *Kelshall* in *Hartfordshire*, being sick, and being under Apprehensions as to the State of his Soul, he would often say to his Son *John*: " Oh! Son! this passing into Eternity is a great Thing, this Dying is a solemn Business; and enough to make one's Heart ake, that hath not his Pardon sealed, and his Evidences for Heaven clear. And truly Son, I am under no small Fears as to my own Estate for another World. Oh! that God would clear his Love! Oh! that I could say chearfully, I can die, and upon good Grounds be able to look Death in the Face, and venture upon Eternity with well-grounded Peace and Comfort."

Seeing his Father continuing under Despondings of Spirit (though no Christians that knew him but had a high Esteem of him for his Uprightness) he got by himself, and spent some Time in wrestling with God upon his Account, earnestly begging of God that he would fill him with Joy unspeakable in believing, and that he would speedily give him some Token for Good, that he might joyfully and honourably leave this World. After he was risen from his Knees, he came down to his Father, and asked him, how he felt himself. His Father made no Answer for some Time, but wept exceedingly, (a Passion that he was not subject to) and continued for some considerable Time weeping; so that he was not able to speak. But at last having recovered himself, with unspeakable Joy he burst out: " Oh! Son! now it is come, it is come, it is come: I bless God I can die; the Spirit of God hath witnessed with my Spirit that I am his Child. Now I can look up to God as my dear Father, and Christ as my Redeemer; I can now say this is my Friend, and this is my Beloved. My Heart is full, it is brim full, I can hold no more. I know now what that Sentence means, The Peace of God which passeth Understanding; I know now what that white Stone is wherein a new Name was written, which none know but they who have it. And that Fit of Weeping which you saw me in, was a Fit of overpowering

powering Love and Joy, so great that I could not contain myself: Neither can I express what glorious Discoveries God had made of himself unto me. And had that Joy been greater, I question whether I could have borne it, and whether it would not have separated Soul and Body. Bless the Lord, Oh my Soul, and all that is within me bless his holy Name, that hath pardoned all my Sins and sealed the Pardon. He hath healed my Wounds, and caused the Bones which he had broken to rejoice. Oh! help me to bless the Lord, he hath put a new Song in my Mouth: Oh! bless the Lord for his infinite Goodness! Oh! now I can die! It is nothing, I bless God I can die. I desire to be dissolved and to be with Christ." You may well think that his Son's Heart was not a little refreshed to hear such Words, and see such a Sight, and to meet the Messenger that he had sent to Heaven returned back again so speedily. It was so immediate and clear an Answer of his own Prayers, as if God had said unto him, Thy Tears and Prayers are heard for thy Father: Thou hast like a Prince prevailed with God; thou hast got the Blessing: Go down and see.

Upon this, the young Man too broke forth into Praises, and even into an Extasy of Joy, that God should deal so familiarly with him; and the Father and Son together were so full of Joy, Light, Life, Love and Praise, that there was a little Heaven in the Place. He could not then but express himself in this Manner. "Oh blessed, for ever blessed be God for his infinite Grace! Oh who would not pray unto God! Verily he is a God that heareth Prayers, and that my Soul knows right well." And then he told his joyful Father, how much he was affected with his former Despondings, and what he had been praying for just before. His Father hearing this, and perceiving that his former Comforts came by Prayer, and his own Child's Prayer too, was the more refreshed, and the more confirmed, that it was from the Spirit of God, and no Delusion. And immediately, his Son standing by, he fell into another Fit
of

of triumphing Joy, his weak Body being almost ready to sink under that great Weight of Glory that shone in so powerfully upon his Soul. After this, his *Father* had a sweet Calm upon his Spirits, and went in the Strength of that Provision, till he came within the Gates of the *New Jerusalem*: Having all his Graces greatly improved, and shewed so much Humility, Love of God, Contempt of the World, such Prizing of Christ, such Patience as few Christians arrive to; especially his Faith, by which with extraordinary Confidence he cast his *Widow* and *eleven fatherless Children* upon the Care of that God who had fed him with this *Manna* in his *Wilderness-state*. The Benefit of which *Faith* all his Children (none of which were in his Life-time provided for) have since experienced. And it is scarce to be imagined, how helpful this his Son was to his Father by his heavenly Discourse, humble Advice, and Prayers. After four Months Conflict with a Consumption he sweetly slept in Jesus.

After the Death of his Father, he did what he could to supply his Absence, doing the Part of a Husband, Son, and Brother: So that he was no small Comfort to his poor Mother in her disconsolate State, and all the rest of his Relations, that had any Sense of God upon their Spirits. To one of which he thus addresseth himself, upon the Death of a sweet Child.

‘ He that in Afflictions would find Comfort, must
 ‘ strive to see spiritual Comforts to be the greatest,
 ‘ even that Comfort which is from God, in the Face
 ‘ of Jesus Christ; this, this will be a Cordial; this
 ‘ will be as Marrow and Fatness to the Soul. They
 ‘ who have an Interest in Christ, what need they be
 ‘ moved with any worldly Trouble? Is not Christ
 ‘ better than ten Children? Is not his loving Kind-
 ‘ ness better than Life? Is not all the World a Sha-
 ‘ dow compared with one Hour’s Enjoyment of him,
 ‘ even on this Side of Glory. O therefore strive to
 ‘ get your Interest in this Comfort secured, and then
 ‘ all’s well. He that hath Christ hath all Things.
 ‘ If God be reconciled to you through him, then he
 ‘ will with-hold no good Thing from you.

C H A P. IV.

His Return to King's-College after his Father's Death, and his Temptations from Satan.

WHEN his Father was dead he returned again to *King's-College*, and was a Member of a secret Society, which began to contrive how they might best improve their Gifts and Graces so as to be serviceable to God and their Generation. Their Custom was frequently to meet together, to pray and to communicate *Studies* and *Experiences*. Some of this Company lived to let the World understand, that what they did was from a *vital Principle*. One of their Designs was to engage the *Juniors*, if possible, before they were ensnared by wicked Company, when they came fresh from *School*. After some Time, most of his Companions were *transplanted* either into Gentlemens Families or Livings, and Mr. *Janezway*, being one of the youngest, was, for a while, left alone in the *College*. But wanting the comfortable Diversion of suitable Society, he fixed so intensely upon his Studies, that he soon gave such a Wound to his bodily Constitution, as could never be thoroughly healed.

Yet he had his gloomy Days, and his Sweets were sometimes imbittered with dreadful and horrid Temptations. The Devil shot his poisonous Arrows at him; yet, through the Captain of his Salvation, he came more than Conqueror out of the Field. He was with *Paul*, many Times *lifted up into the third Heavens*, and saw and heard Things unutterable; But lest he should be exalted above Measure, there was a Messenger of Satan sent to buffet him.

It would make a Christian's Heart ache to hear what strange Temptations he was exercised with. But he was well armed, having the Shield of Faith, whereby he quenched the fiery Darts of that wicked One: Yet, this Fight cost him the Sweating of his very

very Body for Agonies of Spirit; and Tears and strong Cries to Heaven for fresh Help. As for himself, he was wont to take an Arrow out of God's Quiver, and discharge it by Faith and Prayer, for the Discomfiture of his violent Enemy, who at last was fain to fly.

These Conflicts with Satan did not a little help him in his Dealing with one that was sorely afflicted with the like Temptations. And because I judge it may be of Use to such, I insert a Letter of his to him.

Dear Friend,

‘ **Y**OU say you are troubled with blasphemous Thoughts: So then, though they are blasphemous, yet they are your Trouble; and neither sent for, nor welcome; and so are not assented to in your Mind. What then shall we think of them? If they were your own Production, your Heart would be delighted in its own Issue; but you do nothing less. Sure then they are the Injections of that wicked one, who is the Disturber of the Peace of the People of God. But doth Satan use to employ those Weapons but against those that he is in Fear of losing? He is not wont to assault and fight against his surest Friends in this Manner. Those that he hath fast in his own Possession, he leads on as softly and quietly as he can; fearing lest such Disturbance should make them look about them, and so they should awake, and see their Danger: But as for those that have in some Measure escaped his Snares, he follows them hard, with all the Discouragements he can. These Things are no other but a bitter Relish of those Things, which you know to be bitter after that you have tasted how good the Lord is. What then shall I call these Motions of your Mind: They are the Soul's Loathing the Morfels which Satan would have it swallow down: But you will say, If these horrible Thoughts be not your Sin, yet they are your Misery. And you will ask, How shall I get free from

* them? *First*, See that you possess your Soul in
 * Patience: And know this, that God hath an over-
 * ruling Hand in all this: And wait upon him, for
 * he can and will bring forth Good out of all this
 * Evil. At present you see no Light: Yet, *Trust in*
 * *the Lord, and stay yourself upon your God.* Can Christ
 * forget the Purchase of his own Blood? *Can a Mo-*
 * *ther forget her sucking Child?* Yet, *God cannot forget*
 * *his.* God hath gracious Intents in all this, and his
 * Bowels yearn towards you. Yea, our Saviour suf-
 * fers with us, through his ardent Love by Sympathy,
 * as well as he hath suffered for us. And you know
 * he hath all Power in his Hand, who doth imploy
 * this Power in a Way of Love towards his. This
 * Power is made yours through the Prayer of Faith:
 * But for your own Work, do this.

* *First*, Let not such Thoughts have any Time of
 * Abode in your Mind, but turn them out with all the
 * Abhorrence you can; but not with so much Trou-
 * ble and Disturbance of Mind as I believe you do.
 * For by this the Devil is pleased, and makes you
 * your own Tormentor.

* *Secondly*, Always divert your Thoughts to some
 * good Thing, and let those very Injections be con-
 * stantly the Occasion of spiritual Meditation. Think
 * the quite contrary, or fall a praying with Earnest-
 * ness; and the Devil will be weary if he find his
 * Designs thus broken, and that those Sparks of Hell
 * (which he struck into the Soul to kindle Corrup-
 * tion) put Warmth into Grace, and set Faith and
 * Prayer a working.

* *Thirdly*, Consider that this is no new Thing: For,
 * We are not in this ignorant of Satan's Devices,
 * that if any Soul hath escaped out of the Chains of
 * Darkness, if he will have Heaven, he shall have it
 * with as much Trouble, as the Devil can lay on;
 * and, if he and his had their Wills, no good Man
 * should have one peaceable Hour: But, Blessed be
 * God, the Devil cannot pluck us out of those Al-
 * mighty Arms, with which he doth embrace his
 * dear Children.'

His

His Love to Christ and Souls, made him very desirous to spend, and he spent in the Work of the Ministry; accordingly he did comply with the first clear Call to preach the everlasting Gospel; and tho' he was but two and twenty Years old, yet he came to that Work like one that understood what Kind of Employment Preaching was. He was a Workman that needed not to be ashamed, that was thoroughly furnished for every good Word and Work; one that was able to answer Gainfayers, one in whom the *Word of God dwelt richly*; one full of the Spirit and Power, one that hated Sin with a perfect Hatred, and loved Holiness with all his Soul; in whom Religion in its Beauty did shine; one that knew *the Terrors of the Lord*, and knew how to beseech Sinners *in Christ's Stead to be reconciled unto God*: Had he lived to preach often, Oh what Use might such a Man have been of in his Generation! One, in whom Learning and Holiness did as it were strive which should excel. He never preached publickly but twice, and then he came to it, as if he had been used to that Work forty Years; delivering the Word of God with that Power and Majesty, with that Tenderness and Compassion, with that Readiness and Freedom, that it made his Hearers amazed. He spoke nothing to others but what was the Language of his Heart, and the Fruit of great Experience, and which one might easily perceive had no small Impression first upon his own Spirit.

His *first* and *last* Sermons were upon Communion with God, out of *Job xxii. 21.* A Subject that few Christians under Heaven were better able to manage than himself, and that scarce any could handle so feelingly as he: For he did for some considerable Time maintain such an intimate Familiarity with God, that he seemed to converse with him as one Friend with another. This Text he made some Entrance into, whilst he was here: But the perfecting of his Acquaintance with God, was a Work fitter for another World.

He was one that kept an exact Watch over his Thoughts, Words and Actions, and made a Review of all, at least once a Day, in a solemn Manner. He kept a *Diary*, in which he writ down every Evening what the Frame of his Spirit had been all the Day long, especially in every Duty. He took Notice what Profit he received in his spiritual Traffick; what Returns from that far Country; what Answers of Prayer, what Deadness and Flatness, and what observable Providences did present themselves, and the Substance of what he had been doing; and any Wandrings of Thoughts, Inordinacy in any Passion; which, though the World could not discern, he could. It cannot be conceived by them who do not practise the same, to what a good Account this turned. This made him retain a grateful Remembrance of Mercy, and live in a constant adoring of Divine Goodness; this brought him to a very intimate Acquaintance with his own Heart; this kept his Spirit low, and fitted him for free Communications from God; this made him more lively and active; this helped him to walk humbly with God; this made him speak more affectionately and experimentally to others of the Things of God. And in a Word, this left a sweet Calm upon his Spirits, because he every Night made even his Accounts; and if his Sheets should prove his Winding-sheet, it had been all one; For he could say, his Work was done; so that Death could not surprize him.

CHAP. V.

An Account of the latter Part of his Life.

FOR the latter Part of his Life, he lived like a Man that was quite weary of the World, that looked upon himself as a Stranger here, and lived in the constant Sight of a better. He plainly declared himself

himself but a Pilgrim that looked for a better Country, a City that had Foundations, whose Builder and Maker was God. His Habit, his Language, his Deportment, all spoke him one of another World. His Meditations were so intense, long, and frequent, that they ripened him apace for Heaven. Few Christians attain to such a holy Contempt of the World, and to such clear, joyful, constant Apprehensions of Glory.

He made it his whole Business to keep up sensible Communion with God, and to grow in an humble Familiarity with Him. And if by reason of Company, or any necessary Business, this was in any Measure interrupted, he would complain like one out of his Element, till his Spirit was recovered into a delightful, unmixed, free Intercourse with God. He was never so well satisfied, as when he was more immediately engaged in what brought him nearer to God; and by this he constantly enjoyed those Comforts, which others rarely meet with. His Graces and Experiences toward his End grew to Astonishment. His Faith arose to a full Assurance; his Desires into a Kind of Enjoyment. He was oft brought into the Banqueting-house, and there Christ's Banner over him was Love; and he sat down under his Shadow with great Delight. He had frequent Visions of Glory, lay in the Bosom of his Master, and was surely a beloved Disciple, highly favoured. His Lord oft called him up to the Mount to him, and let him see his excellent Glory. O the sweet Fore-taste that he had of those Pleasures that are at the Right Hand of God! O what do Christians mean that they do no more to get their Senses spiritually exercised? Why do they not make Religion the Business of their Lives? Is there nothing in Communion with God? Are all those Comforts of Christians, that follow hard after him worth Nothing? Is it not worth the while to make one's Calling and Election sure? Why do Men dally in the great Matters of Eternity? Little do People think what they slight, when they are seldom and formal in secret Duties, and when they neglect

neglect that great Duty of *Meditation*: O what do Christians mean, that they keep at such a Distance from Christ? Did they but know the thousandth Part of that Sweetness that is in him, they could not choose but follow him hard; they would run, and not be weary; and walk, and not be faint.

He could sensibly and experimentally commend the Ways of God to the poor unexperienced World, and say, *His Ways are Pleasantness*; and justify Wisdom, and say, *her Paths were Peace*. He could take off those Aspersions, which the Devil and the World cast upon Godliness in the Power of it. Here is one that could challenge all the Atheists in the World, that could bring sensible Demonstrations to prove a Deity, and the Reality and Excellency of Invisibles; which these Fools make the Subject of their Scorn. Which of them all could in the midst of their Jollity say, *This is the Pleasure that shall last for ever*? Which of them can say among their Cups, *I can now look Death in the Face; this Moment I can be content to leave these Delights, as knowing I shall enjoy a better*. And this he could do, when he fared deliciously in spiritual Banquets every Day: He could upon better Reason than he did, say, *Soul, thou hast Goods laid up for many Years*: He knew well, that what he did here enjoy, was but a little to what he should have shortly. *In his Presence there is Fulness of Joy; at his Right Hand there are Pleasures for evermore*. In the midst of all worldly Comforts he longed for Death; and the Thoughts of the Day of Judgment made all his Enjoyments sweeter. Whilst some have been discouraging by him of that great and terrible Day of the Lord, he would smile, and humbly express his Delight in the Fore-thought of that approaching Hour.

I remember once there was a great Talk, that one had foretold that *Dooms-day* should be upon such a Day: Although he blamed that daring Folly, that would pretend to know that which was hid from the Angels themselves; yet granting their Suspicion to be true, what then, said he? What if the Day of Judgment were come, as it will most certainly come shortly?

shortly? If I was sure the Day of Judgment were to begin within an Hour, I should be glad with all my Heart. If at this very Instant I should hear such Thundrings, and see such Lightnings, as *Israel* did at Mount *Sinai*, I am persuaded my very Heart would leap for Joy. Through infinite Mercy, the very Meditation of that Day hath even ravished my Soul, and the Thought of the Certainty and Nearness of it is more refreshing to me than the Comforts of the whole World. Surely nothing can more revive my Spirits than to behold the blessed Jesus, the Joy, Life, and Beauty of my Soul. Would it not more rejoice me than *Joseph's* Waggon did old *Jacob*? I lately dreamed that the Day of Judgment was come. Methought I heard terrible Cracks of Thunder, and saw dreadful Lightnings; the Foundations of the Earth did shake, and the Heavens were rolled together as a Garment; yea, all things visible were in a Flame; methought I saw the Graves opened, and the Earth and Sea giving up their Dead; methought I saw Millions of Angels, and Christ coming in the Clouds. Methought I beheld the Ancient of Days sitting upon his Throne, and all other Thrones cast down. Methought I beheld him whose Garments were white as Snow, and the Hair of his Head like pure Wool: His Throne was like the fiery Flame, and his Wheels as burning Fire; a fiery Stream came forth from him, thousands and ten thousands ministred unto him, and ten thousand times ten thousand stood before him, and the Judgment was set, and the Books were opened. O with what an Extasy of Joy was I surprized! Methought it was the most heart-raising Sight that ever my Eyes beheld: And then I cried out, *I have waited for thy Salvation, O God*; and so I mounted into the Air to meet my Lord in the Clouds.

This I record, to shew how far he was from being daunted at the Thoughts of Death or Judgment: And to let other Christians know what is attainable in this Life; and what Folly it is, for us to take up with so little, when our Lord is pleased to make such noble Provisions for us.

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This was the Condition of Mr. *Janevay* for about three Years before he died. He had some Clouds ; but he usually walked in a sweet, even, humble Serenity of Spirit ; and though he daily questioned many Actions, yet did he not question his State, but had his Heart fixed upon that Rock that neither Waves nor Winds could shake. His Senses were still so spiritually exercised, that he could look up to Heaven as his Inheritance, and to God as his Father, and to Christ as his Redeemer. So that he counted it the highest Act of Patience to be willing to live, to be contented to be in this World, and to dwell on this Side a full and eternal Enjoyment of that royal glorious One whom his Soul was so much in love with.

C H A P. VI.

His last Sickness and Death.

HIS Body was now shaken again, and he fell into a deep Consumption ; but this Messenger of God did not in the least damp him. Spitting of Blood, was no ghastly Thing to one that had his Eye upon the Blood of Jesus ; faint Sweats did not daunt him that had always such reviving Cordials at hand. It was Matter of Joy to him, that he was now in some Hopes of having his earnest Desires satisfied.

After he had been a while sick, a sudden Dimness seized upon his Eyes : By and by his Sight quite failed ; and there was such a visible Alteration in him, that he and others judged these Things to be the Symptoms of Death approaching. When he was thus taken, he was not in the least surprized ; but was lifted up with Joy to think what a Life he was going to, looking upon Death as one of his Father's Servants, and his Friend, that was sent as a Messenger to conduct him safely to his glorious Palace.

When

When he felt his Body ready to faint, he called to his Mother, and said, ' Dear Mother, I am dying, ' but I beseech you be not troubled; for I am, thro' ' Mercy, quite above the Fears of Death; I have nothing troubles me but the Apprehensions of your ' Grief. I am going to him whom I love above ' Life.'

But it pleased the Lord to raise him again out of his fainting Fit, for his Master had yet more Work for him to do. Although his outward Man decayed apace, yet he was renewed in the inward Man day by day: His Graces were never more active, and his Experiences never greater. When one would have thought, he should have been taken up with his Distemper, and that it had been enough for him to grapple with his Pains, he quite forgot his Weakness; and was so swallowed up of the Life to come, that he had scarce Leisure to think of his Sickness.

For several Weeks together, I never heard the least Word that favoured of any Complaint or Weariness under the Hand of God, except his eager Desire to be with Christ be counted Complaining, and his Haste to be in Heaven Impatience. Now was the Time when one might have seen Heaven and the Glory of another World realized to Sense. His Faith grew exceedingly, and his Love was proportionable, and his Joys were equal to both.

O the rare Attainments! The high and divine Expressions that dropped from his Mouth! I have not Words to express what a triumphant, angelical Frame he was in, for some considerable Time together. It was a very Heaven upon Earth, to hear and see a Man admiring God at such a Rate. Those that did not see, cannot well conceive, what a Frame he was in, for at least six Weeks before he died. His Soul was almost always filled with those Joys unspeakable and full of Glory. How oft would he cry out; *Oh, that I could let you know what I now feel! Oh, that I could shew you what I see! Oh, that I could express the thousandth Part of that Sweetness that I now find in Christ! You would all think it then well worth*

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the while to make it your Business to be religious. Oh my dear Friends, we little think what Christ is worth upon a Death-bed. I would not for a World, nay for Millions of Worlds, be now without Christ and a Pardon. I would not for a World be to live any longer: The very Thoughts of a Possibility of Recovery makes me tremble.

When one came to visit him, and told him, that he hoped it might please God to raise him again, and that he had seen many a weaker Man restored to Health: *And do you think to please me (said he) by such Discourse as this?* No, Friend, you are much mistaken, if you think that the Thoughts of Life, and Health, are pleasing to me. The World hath quite lost its Excellency in my Judgment. How poor and contemptible a Thing it is in all its Glory, compared with the Glory of that invisible World which I now live in the Sight of! And as for Life, Christ is my Life, Health, and Strength; and I know, I shall have another kind of Life, when I leave this. I tell you it would incomparably more please me, if you should say to me, 'You are no Man of this World; before To morrow you will be in Eternity.' I so long to be with Christ, that I could be contented to be cut in Pieces, and to be put to the most exquisite Torments, so I might but die, and be with Christ. Oh, how sweet is Jesus! *Come Lord Jesus, come quickly.* Death, do thy worst! Death hath lost its Terribleness. Death, it is nothing. I say, Death it is nothing (through Grace) to me. I can as easily die as shut my Eyes, or turn my Head and sleep: *I long to be with Christ; I long to die.*

His Mother and Brethren standing by him, he said; 'Dear Mother, I beseech you earnestly as ever I desired any thing of you in my Life, that you would cheerfully give me up to Christ; do not hinder me, now I am going to Rest and Glory. I am afraid of your Prayers, lest they pull one Way, and mine another.'

And then turning to his Brethren, he spake thus to them; 'I charge you all, do not pray for my Life

' Life any more ; you do me wrong, if you do.
 ' Oh that Glory, the unspeakable Glory that I be-
 ' hold. My Heart is full, my Heart is full. Christ
 ' smiles, and I cannot chuse but smile: Can you
 ' find in your Heart to stop me, who am now going
 ' to the compleat and eternal Enjoyment of Christ?
 ' Would you keep me from my Crown? The Arms of
 ' my blessed Saviour are open to embrace me; the An-
 ' gels stand ready to carry my Soul into his Bosom.
 ' Oh, did you but see what I see, you would all cry
 ' out with me, how long, dear Lord; Come Lord
 ' Jesus, come quickly! Oh, why are his Chariot-
 ' wheels so long a coming.'

And all this while he lay like a triumphing Con-
 queror, smiling and rejoicing in Spirit.

There was never a Day towards his End but (as
 weak as he was) he did some special Piece of Service,
 for his great Master. Yea, almost every Hour did
 produce fresh Wonders.

A judicious and holy Minister came often to visit
 him, and discoursed with him of the Excellency of
 Christ, and the Glory of the invisible World. *Sir,*
said he, I feel something of it; my Heart is as full as
it can hold in this lower State; I can hold no more here.
Oh that I could let you know what I feel!

This Minister praying with him, his Soul was
 ravished with abundant Light, Life, and Love; so
 that he could scarce bear it, nor the Thoughts of
 staying any longer in the World, but longed to be in
 such a Condition, wherein he should have yet more
 Grace, and more Comfort, and be able to bear that
 Weight of Glory; some Manifestations whereof did
 almost sink his weak Body, and had he not been
 sustained by a great Power, his very Joys would have
 overwhelmed him; and whilst he was in these Ex-
 tacies of Joy and Love, he was wont to cry out:

' Who am I, Lord, who am I, that thou shouldst
 ' be mindful of me! Why me, Lord, why me? Oh,
 ' what shall I say unto thee, thou Preserver of Men?

‘ Oh why me, Lord, why me ? If thou wilt look
 ‘ upon such a poor Worm, who can hinder ! Who
 ‘ would not love thee ! Oh blessed Father ! How
 ‘ sweet and gracious hast thou been unto me ?’

And thus he went on, adoring God, in a more high and heavenly Manner than I can cloath with Words. Suppose what you can on this side Heaven ; and I am persuaded you might have seen it in him. He was wonderfully taken with the Goodness of God to him, in sending that aged Minister to help him in his last great Work. Who am I, *said he*, that God should ‘ send to me a Messenger one among a Thousand ?’

Though he was towards his End, most commonly in a triumphant joyful Frame ; yet sometimes, even then, he had some small Intermissions in which he would cry out, *Held out, Faith and Patience ; yet a little while and your Work is done.* And when he found not his Heart wound up to the highest Pitch of Thankfulness, Admiration and Love, he would with great Sorrow bemoan himself, and cry out ;

‘ What meanest thou, Oh my Soul, that thou dost
 ‘ not constantly adore this strong, and unspeakable
 ‘ Love ! Is it true, Oh my Soul ? Doth God deal
 ‘ familiarly with Man ? And are his humble, zealous,
 ‘ and constant Love, Praise, and Service too good
 ‘ for God ? Why art not thou, O my Soul, swallow-
 ‘ ed up every Moment with this free unparallel’d
 ‘ everlasting Love ?’

And then he broke out again into Extasy of Praise and Joy ; and expressed a little of that which was ‘ unexpressible in such Words as these :

‘ Stand astonished ye Heavens, and wonder, O ye
 ‘ Angels, at this infinite Grace ! Was ever any un-
 ‘ der Heaven more beholding to free Grace than I ?
 ‘ Doth God use to do thus with his Creatures ? Ad-
 ‘ mire him for ever and ever, Oh ye redeemed ones !
 ‘ Oh those Joys, the Taste of which I have ! The
 ‘ everlasting Joys, which are at his Right Hand for
 ‘ evermore ! Eternity, Eternity itself is too short
 ‘ to praise this God in. O bless the Lord with me,
 ‘ come

‘ come let us shout for Joy, and boast in the God of
 ‘ our Salvation. Oh, help me to praise the Lord,
 ‘ for his Mercy endureth for ever.’

One of his Brethren (that had formerly been wrought upon by his holy Exhortations) praying with him, and seeing him (as he apprehended) near his Dissolution, desired that the Lord would be pleased to continue those astonishing Comforts to the last Moments of his Breath, and that he might go from one Heaven to another, from Grace and Joy imperfect, to perfect Grace and Glory; and when his Work was done here, give him, if it were his Will, the most easy and triumphant Passage to Rest.

I want Words to speak, and so did he; for he saw Things unutterable: But yet, so much he spake as justly drew the Admiration of all that saw him: He talked as if he had been in the third Heaven, and broke out in such Words as these:

‘ Oh, He is come! He is come! Oh how sweet!
 ‘ How glorious is the blessed Jesus! How shall I do
 ‘ to speak the thousandth Part of his Praises! Oh for
 ‘ Words, to set out a little of that Excellency! But
 ‘ it is unexpressible! Oh, how excellent, glorious
 ‘ and lovely is the precious Jesus! He is sweet, He
 ‘ is altogether lovely! And now I am sick of Love,
 ‘ he hath ravished my Soul with his Beauty! I shall
 ‘ die sick of Love!

‘ Oh my Friends, stand by and wonder. Come,
 ‘ look upon a dying Man, and wonder; I cannot
 ‘ myself but stand and wonder! Was there ever a
 ‘ greater Kindness, was there ever sensibler Manifestations of rich Grace! Oh, why me! Lord, why me! Sure this is akin to Heaven, and if I were never to enjoy any more than this; it were well worth all the Torments that Men and Devils could invent, to come through Hell to such transcendent Joys as these. If this be dying, dying is sweet: Let no true Christians ever be afraid of dying. O Death is sweet to me. This Bed is soft. Christ’s Arms and Kisses, his Smiles and Visits, sure they
 C 2 ‘ would

' would turn Hell into Heaven. Oh that you did
 ' but see and feel what I do! Come and behold a
 ' dying Man more chearful than ever you saw any
 ' healthful Man in the Midst of his sweetest Enjoy-
 ' ments. Oh Sirs, worldly Pleasures are poor
 ' Things, compared with one Glimpse of this Glory,
 ' which shines so strongly into my Soul! Oh why
 ' should any of you be so sad, when I am so glad;
 ' This, this is the Hour that I have waited for!'

About eight and forty Hours before his Death, his
 Eyes were dim, and his Sight failed; his Jaws shook
 and trembled, and his Feet were cold, and all the
 Symptoms of Death were upon him. His extream
 Parts were already almost dead and senseless, and
 yet, even then, his Joys were (if possible) greater
 still: He seemed to be in one continued Act of Sera-
 phick Love, and Praise. He spake like one that
 was just entering into the Gates of the New *Jerusa-*
lem: The greatest Part of him was now in Heaven;
 not a Word dropt from his Mouth, but it breathed
 Christ and Heaven.

Most of his Work was *Praise*, an hundred Times
 admiring the bottomless Love of God. Oh, why
 me, Lord, why me! And then he would give In-
 structions to them that came to see him. He was
 scarce ever silent, because the Love of Christ and
 Souls did constrain him. There was so much Work
 done for Christ in his last Hours, that I am ready to
 think, he did as much in an Hour as some do in a
 Year.

Every particular Person had a faithful affectionate
 Warning. And that good Minister, that was so
 much with him, used this as an Argument to per-
 swade him to be willing to live a little longer; sure
 God hath something for thee to do that is yet un-
 done; some Word of Exhortation to some poor Soul,
 that you have forgot.

The Truth of it is, he was so filled with the Love
 of Christ, that he could scarce bear Absence from
 him a Moment. He knew that he should be capable
 of

of bearing greater Glory above, than he could here. His Heart was set on God all the Day long; and nothing of human Frailty appeared, except it were his passionate Desire to die, and Difficulty to bring himself to be willing to stay below Heaven.

He was wont every Evening to take his Leave of his Friends, hoping not to see them, till the Morning of the Resurrection; and he desired that they would make sure of a comfortable Meeting at our Father's House.

That when Ministers or Christians came to him, he would beg of them to spend all the Time they had with him in Praise. ' O help me to praise God, ' I have now nothing else to do from this Time to ' Eternity, but to praise and love God. I have what ' my Soul desires upon Earth; I cannot tell what to ' pray for, but what I have graciously given. The Wants ' that are capable of being supplied in this World, ' are supplied. I want but one Thing, and that is, ' *A speedy Lift to Heaven.* I expect no more here, I ' can't desire more, I can't bear more. Oh praise, ' praise, praise that infinite boundless Love that ' hath, to a Wonder, looked upon my Soul. Help ' me, O my Friends, to praise and admire him that ' hath done such astonishing Wonders for my Soul; ' he hath pardoned all my Sins, he hath filled me ' with his Goodness; he hath given me Grace and ' Glory, and no good Thing hath he withheld ' from me.

' Come, help me with Praises, all is too little : ' Come, help me, ye glorious and mighty Angels, ' who are so well skilled in this heavenly Work of ' Praise. Praise him, all ye Creatures upon the ' Earth, let every Thing that hath Being, help me ' to praise him. Hallelujah, Hallelujah, Hallelujah : ' Praise is now my Work, and I shall be engaged in ' that sweet Employment for ever. Bring the Bible, ' turn to *David's Psalms*, and let us sing a *Psalm* of ' Praise: Come, let us lift up our Voice in the Praise ' of the most High; I with you as long as my Breath

‘ doth last, and when I have none, I shall do it better.’

And then turning to some of his Friends that were weeping, he desired them rather to rejoice than weep. It may justly seem a Wonder, how he could speak so much as he did when he was so weak ; but the Joy of the Lord did strengthen him.

In his Sickness, the Scriptures that he took much Delight in, were the fourteenth, fifteenth, sixteenth and seventeenth of St. *John*. The fifty-fourth of *Isaiah* was very refreshing also to him ; he would repeat that Word [*with everlasting Mercies will I gather*] with Abundance of Joy.

He commended the Study of the Promises to Believers, and desired that they would be sure to make good their Claim to them, and then they might come to the Wells of Consolation and drink thereof the full.

According to his Desire most of the Time that was spent with him, was spent in Praise ; and he would still be calling out, *More Praise still*. ‘ O help me to praise him : I have now nothing else to do ; I have done with Prayer and all other Ordinances ; I have almost done conversing with Mortals. I shall presently be beholding Christ himself, that died for me, and loved me, and washed me in his Blood.’

‘ I shall, before a few Hours are over, be in Eternity, singing the Song of *Moses*, and the Song of the *Lamb*. I shall presently stand upon *Mount Zion*, with an innumerable Company of Angels, and the Spirits of the Just made perfect, and Jesus the Mediator of the New Covenant. I shall hear the Voice of much People, and be one amongst them, which shall say, Hallelujah ; Salvation, Glory, Honour and Power unto the Lord our God ; and again, we shall say Hallelujah. And yet a very little while, and I shall sing unto the *Lamb*, a Song of Praise, saying, Worthy art thou to receive Praise who wert slain, and hast redeemed us to God by

‘ by thy Blood, out of every Kindred, and Tongue,
 ‘ and People, and Nation, and hast made us unto
 ‘ our God, Kings and Priests, and we shall reign
 ‘ with thee for ever and ever.

‘ Methinks I stand, as it were, with one Foot in
 ‘ Heaven, and the other upon Earth; methinks I
 ‘ hear the Melody of Heaven, and by Faith I see
 ‘ the Angels waiting to carry my Soul to the Bosom
 ‘ of Jesus, and I shall be for ever with the Lord in
 ‘ Glory. And who can chuse but rejoice in this?’

Several Times he spake in this Language, and repeated many of these Words often, over and over again, with far greater Affection than can be well worded. And I solemnly profess, that what is here written is no Hyperbole, and that the twentieth Part of what was observable in him, is not recorded.

The Day before his Death, he looked somewhat earnestly upon his Brother *James*, who stood by him very sad; of whom he judged, that he was putting up some Ejaculations to God upon his Account: *I thank thee, dear Brother, for thy Love, said he, thou art now praying for me, and I know thou lovest me dearly: But Christ loveth me ten thousand Times more than thou dost; Come, and kiss me, dear Brother, before I die: And so with cold dying Lips, he kissed him, and said, I shall go before, and I hope thou shalt follow after to Glory.*

Though he was almost always praising God, and exhorting them that were about him to mind their everlasting Concer is, and secure an Interest in Christ; and though he slept but very little for some Nights, yet he was not in the least impaired in his Intellectuals, but his Actions were all decent, and becoming a Man, and his Discourse to a spiritual Understanding, highly rational, solid, divine. And so he continued to the last Minute of his Breath.

A few Hours before his Death, he called all his Relations and Brethren, that he might give them one solemn Warning more; and bless them, and pray for them, as his Breath and Strength would
 give

give him Leave: Which he did with Abundance of Authority, and Affection.

First, He thanked his Mother for her tender Love to him, and desired that she might be in Travel to see Christ formed in the Souls of the rest of her Children, and see of the Travel of her Soul, and meet them with Joy in that great Day.

Then he charged all his Brethren and Sisters, as they would answer it before God, that they should carry it dutiful to their Mother. And for his eldest Brother *William*, (at whose House he lay sick) his Prayer was, that he might be swallowed up of Christ, and be more and more exemplary in his Life, and successful in his Ministry.

His next Brother's Name was *Andrew*, a Citizen of *London*, who was with him, and saw him in his triumphing State; but (his necessary Business calling him away) he could not then be by; yet he was not forgot, but he was thus blessed, *The God of Heaven remember my poor Brother at London: The Lord make him truly rich in giving him the Pearl of great Price, and make him a Fellow Citizen with the Saints, and of the Household of God; the Lord deliver him from the Sins of that City; may the World be kept out of his Heart, and Christ dwell there. Oh that he may be as his Name is, a strong Man, and that I may meet him with you.*

Then he called his next Brother, whose Name was *James*, to whom he thus addressed himself; *Brother James, I hope the Lord hath given thee a goodly Heritage, the Lines are fallen to thee in pleasant Places; the Lord is thy Portion. I hope the Lord hath shewed thee the Worth of Christ. Hold on, dear Brother; Christ, Heaven and Glory, are worth striving for; the Lord give thee more Abundance of his Grace.*

Then his next Brother *Abraham* was called, to whom he spake, *the Blessing of the God of Abraham rest upon thee, the Lord make thee a Father of many spiritual Children.*

His *fifth* Brother was *Joseph*, whom he blessed in this Manner; *Let him bless thee, Oh Joseph, who*
blessed

blessed him that was separated from his Brethren. O that his everlasting Arms may take hold on thee! It is enough, if thou mayst yet live in his Sight. My Heart hath been working towards thee, poor Joseph; and I am not without Hopes, that the Arms of the Almighty will embrace thee. The God of thy Father bless thee with the Blessing of Heaven above.

The next was his Sister Mary, to whom he spoke thus, Poor Sister Mary, thy Body is weak and thy Days will be filled with Bitterness; thy Name is Marah; the Lord sweeten all with his Grace and Peace, and give thee Health in thy Soul. Be patient, make sure of Christ, and all is well.

Then his other Sister, whose Name was Sarah, was called; whom he thus blessed, Sister Sarah, thy Body is strong and healthful; Oh that thy Soul may be so too! The Lord make thee first a wise Virgin, and then a Mother in Israel; a Pattern of Modesty, Humility and Holiness.

Then another Brother, Jacob was called, whom he blessed after this Manner; The Lord make thee an Israelite indeed, in whom there is no Guile! Oh that thou mayest learn to wrestle with God, and like a Prince, mayest prevail, and not go without the Blessing.

Then he prayed for his youngest Brother Benjamin, who was then but an Infant; O that the Father of the Fatherless, would take Care of thee, poor Child, that thou, which never sawest thy Father upon Earth, mayest see him with Joy in Heaven; The Lord be thy Father, and Portion; mayest thou prove the Son of thy Mother's Right-Hand, and the Joy of her Age.

*'O that none of us all may be found amongst the
' unconverted in the Day of Judgment! Oh that
' every one of us may appear (with our honoured
' Father and dear Mother) before Christ with Joy,
' that they may say, Lord, here are we, and the
' Children which thou hast given us. Oh that we
' may live up to God here, and live with him
' hereafter.'*

' And

‘ And now, my dear Mother, Brethren and Sisters, Farewel; I leave you for a while, and I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them that are sanctified.’

‘ And now, dear Lord, my Work is done. I have finished my Course, I have fought the good Fight; and henceforth there remaineth for me a Crown of Righteousness! Now come, dear Lord Jesus, come quickly.’

Then the Minister came to give him his last Visit, and to do the Office of an inferiour Angel, to help to convey his blessed Soul to Glory, who was now even upon *Mount Pisgah*, and had a full Sight of that goodly Land at a little Distance. When this Minister spake to him, his Heart was in a Flame of Love, and Joy, which drew Tears of Joy from him, being amazed to hear a Man talk as if he had been with *Jesus*, and came from the immediate Presence of God; O the Smiles that were then in his Face, and the unspeakable Joy that was in his Heart! one might have read *Grace* and *Glory* in his Countenance. Oh the Praise, the triumphant Praises, that he put up! And every one must speak Praise about him, or else they made a Jar in his Harmony.

And indeed most did, as well as they could, help him in Praise. So that I never heard, nor knew more Praise given to God in one Room, than in his Chamber.

A little before he died, in the Prayer, or rather Praises, he was so wrapped up with Admiration and Joy, that he could scarce forbear shouting for Joy. In the Conclusion of the Duty, with Abundance of Faith and Fervency, he said aloud, *Amen, Amen.*

And now came Death apace to do his Office; his Jaws were loosened more and more, and quivered greatly; his Hands and Feet were as cold as Clay, and a cold Sweat was upon him: But, Oh how glad was he when he felt his Spirit just going! Never was

Death

Death more welcome to any Mortal. Though the Pangs of Death were strong, yet that far more exceeding Weight of Glory, made him indure those bitter Pains with much Patience and Courage. In the Extremity of his Pains, he desired his eldest Brother to lay him a little lower, and to take away one Pillow from him, that he might die with the more Ease: His Brother replied, that he durst not for a World, do any thing that might hasten his Death a Moment. Then he was well satisfied, and did sweetly resign himself up wholly to God's Disposal: And after a few Minutes, with a sudden Motion gathering up all his Strength, he gave himself a little Turn on one Side, and departed to the Lord.

Oh that all the Relations which thou hast left behind, may live thy Life, and die thy Death, and live with Christ and thee, for ever and ever, *Amen, Amen.*

*He died in June 1657, and was buried
in Kelsall Church.*

F I N I S.

